



PASTOR HAROLD SEVERTSON
Foremost, Alberta

We welcome Pastor Severtson to the pulpit of the Shepherd. May he bring to the readers deep messages from the Word as a blessing to the readers, and a blessing to himself.

Reconciliation

Read Ephesians 2:10-16

"But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ."

The Christmas message . . . "there is born to you . . . a Saviour, does not become hackneyed with the passing of the days, for those who have been made alive in Christ. This profound and overwhelming truth lives and grows in the believer's heart, until it crystallizes in a Hallelujah. It becomes a bold witness . . . "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."

It is the Christ of the Bethlehem manger; who is the basis of the reconciliation, enjoined in the words of the text . . . "but now in Christ Jesus ye that once were far off are made nigh by the blood of Christ." The apostle hath declared the same . . . "God was in Christ reconciling the world unto himself . . . having committed unto us the ministry of reconciliation."

In his heyday, Adam, the author of the human race, did not stand in need of reconciliation to God. But the Evil One was bent on his soul-destroying mission. As Adam and Eve plied themselves in the garden, the serpent inched his way into their midst, and tempted them to disobey God. That was more fateful than the Hiroshima of our day. But God who is rich in mercy, took the initiative in affecting a reconciliation between fallen and fugitive Man. God sought out Adam who was still alive but breathing heavily. The reconciliation was not easily affected, for the beams of truthfulness no longer stemmed from fallen Man, and he sought to evade a level talk with God, in the matter of his disobedient act and sin. The curse of sin blossomed forth in its fulness, the instant the Holy Law of God was violated, so that Adam became a polished lawyer in his own defence. But for all the begging of the question, on the part of Adam and Eve, they were driven from the presence of God, destitute, except for the reconciliatory promise of God, fulfilled in the person of Jesus Christ.

Thus, we have the glorious gospel of reconciliation, in that, though we have sinned and do sin . . . "there is therefore no condemnation to them

FIRST MID-WINTER CONVOCATION IN CANADA DISTRICT

LUTHER THEOLOGICAL SEMINARY JANUARY 9-12, 1948.

FRIDAY, JANUARY 9

- 9.00 to 9.25—Formal Opening. Devotions.
9.30 to 10.15—"Our Spiritual Heritage," Dr. Iver Iversen, St. Paul.
10.20 to 11.05—"Doctrinal Trends in Relation to Preaching," Dr. J. R. Lavik.
11.10 to 11.55—"If I Were Pastor Again," Dr. O. G. Malmin, Editor, Lutheran Herald.
2.00 to 4.00—Discussion Period.
8.00—Devotional service. Sermon: "The Continuing Program of Evangelism in Our Church," Rev. A. M. Vinge, Camrose, Alta. Music: Seminary Male Chorus.

SATURDAY, JANUARY 10

- 9.00 to 9.25—Devotions.
9.30 to 10.15—"Our Spiritual Heritage," Dr. Iver Iversen.
10.20 to 11.05—"Doctrinal Trends," Dr. J. R. Lavik.
11.10 to 11.55—"If I Were Pastor Again," Dr. O. G. Malmin.
2.00 to 4.00—Discussion Period.
8.00—Service. Sermon: "The Local Pastor in the Program of Evangelism," Rev. J. B. Stolee, Birch Hills, Sask. Music: Male Quartet.

SUNDAY, JANUARY 11

- 9.00—Lutheran Hour. Dr. Iversen.
11.00—Divine Worship in Zion Lutheran.
9.30 to 10.15—Dr. O. G. Malmin, guest preacher.
3.00—Topic: "Making Use of Lay Forces in Evangelism," President Mars A. Dale. Discussion Period.
7.30—Vesper Service. Dr. Iver Iversen, guest preacher. Music: Zion Senior Choir.

MONDAY, JANUARY 12

- 9.00 to 9.25—Devotions. Rev. G. O. Evenson.
9.30 to 10.15—"Our Spiritual Heritage," Dr. Iver Iversen.
10.20 to 11.05—"Doctrinal Trends," Dr. J. R. Lavik.
11.10 to 11.55—"If I Were Pastor Again," Dr. O. G. Malmin.
2.00 to 4.00—Discussion Period.
8.00—Devotional Service. Sermon: "The Luther League in the Program of Evangelism," Dr. O. K. Storaasli, Saskatoon. Music: Seminary Chorus.



LUTHER S. OLSON
Editor, Y.P.L.L. Page.

New Year's Soliloquy

It was New Year's night. An aged man was standing at a window. He raised his mournful eyes toward the deep blue sky, where the stars were floating, like white lilies, on the surface of a clear, calm lake. Then he cast them on the earth, where few more hopeless beings than himself now moved toward their certain goal—the tomb.

Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind vacant, his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads,—one leading into a peaceful, sunny land, covered with a fertile harvest, and resounding with soft, sweet songs; while the other conducted the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled.

He looked toward the sky, and cried out in his agony: "O youth, return! O my father, place me once more at the entrance to life, that I may choose the better way!" But the days of his youth and his father had both passed away.

He saw wandering lights floating away over dark marshes, and then disappear. These were the days of his wasted life. He saw a star fall from heaven, and vanish in darkness. This was an emblem of himself; and the sharp arrows of unavailing remorse struck home to his heart. Then he remembered his early companions,

(Continued on Page Two)

fill His promises we may not know. Elijah on Mount Carmel sent his servant no less than seven times to search the horizon for indication of the promised rain before the report was brought, "Behold, there ariseth a little cloud out of the sea, like a man's hand." That little cloud brought fulfillment. Blessed are they who wait on the Lord and trust in Him.

Above the horizon—with these words we would encourage one another to look above the horizon of human probabilities and possibilities to the certainties of God's promises in Christ and to find there the firm foundation on which to wish one another, (and to attain) a joyful and blessed new year.

—A. K. H.

Above the Horizon



PASTOR A. K. HAUGEN

Again Pastor Haugen has been secured as a writer for the Shepherd for the coming year. Those who have read his past contributions will be glad that his topics of interest will continue to appear under the heading "Above the Horizon."

that are in Christ Jesus." Christ came that he . . . "might reconcile them both in one body unto God through the cross, having slain the enmity thereby."

Sinner friend, if you do not know Jesus Christ as your personal Saviour, you are party to that most pitiable stream of souls, of which the text forebodes . . . "having no hope and without God in the world." Will you even now heed God's call and invitation to you. . . . "We beseech you on behalf of Christ, be ye reconciled to God."

—H. C. S.

Through the centuries men have looked toward the horizon to read messages of coming events. How expectantly did not the great grandmothers of many of us scan their horizon from humble seaside homes for that tiny speck which was the first sign of the return of husband, sons and brothers from their perilous fishing voyages. Or, how excitedly little Sarah skipped back to mother with the news that the long-awaited guests were coming—she had seen a rig on the horizon. Beacon fires flashed messages of joy or sorrow long before telephones were invented. Smoke rising from the horizon by day and the glare and flash of bombs by night have in recent years started terrified hearts along the dreary trail of the refugees. Every day we observe the horizon for the latest indications of what the weather will be.

What will this New Year bring? With that question in mind we scan the horizon from the lofty milepost of another New Year's Day. A few look with a happy expectation of what this year holds in store. Many however are distressed and troubled by what they see. In spite of all human attempts to bring peace and happiness to this troubled world, pride, selfishness, and hate seem to forbode atomic destruction. A spirit of fear, suspicion and distrust darkens the landscape. Rising costs of living, unsettled conditions, man's failure to make this world a happy neighborhood of nations, and a dozen other reasons could easily sour us in our outlook for the year—if we only look to the horizon of human factors.

But we can look above earthly horizons to God and His promises which are yea and amen in Christ. Horizons may be dark with threatnings, yet to God's believing children "the future is as bright as the promises of God." How God will full-

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A BLESSED NEW YEAR

"I do not say Merry Christmas to you" said a pastor in his Christmas passage. I do not use the word "merry" because somehow that word has become muddy. So we do not wish you this New Year just simply a "happy" New Year.

A BLESSED NEW YEAR

Again we bring a greeting to the readers of The Shepherd. It is with thanksgiving to God we look back over the year that has passed. There have been many blessings to our church. God has been good to Canada District. This year that is past the Word and the Sacraments brought blessing into the congregations and the home of our church. That is much to be thankful for. We should be humbly grateful for the many blessings. We may say with thankful hearts "hitherto hath the Lord helped us."

The horizon is dark. The world is in turmoil—men's hearts are failing them for fear for the things that are coming to pass upon the earth. As Walther Luuthi states in his book, "Daniel speaks to the Church":

"The world is a mad ocean, and giants like monsters, seem to lift their fantastic manes out of the ocean."

Through it all shines the Gospel light—His redemption and His coming!

We take this occasion to thank Pastor Morstad, Pastor A. K. Haugen, Pastor A. H. Strand, Mrs. Josef Haave, Mrs. Gilbert Hoyme, and Luther Olson for the fine service they have rendered The Shepherd in the year that is past. May the Lord bless the writers for 1948.

Obituary LARS ROEN

Pastor A. M. Vinge,
Camrose, Alberta.

Dear Pastor Vinge:

You probably know that one of your former parishioners, Mr. Lars Roen, has departed this life for the next. I thought I should give you some information for the Shepherd. As I started this letter I hesitated to write an obituary, thinking, because of your long acquaintance with him, compared to mine, you would much better be able to word it properly. I will leave it to you then, to write what you wish. You know what a saint he was. I will give you the bare outline of his life as it was given to me.

Lars Roen, born at Grinvold, Norway, on January 3, 1863, came to the United States in 1894, and was married in South Dakota in 1894 to Helma Hanson. They came to Canada in 1910 to farm at Manyberries, Alberta; moved to Camrose in 1927. They moved to Calgary in October, 1947, to be with one of the daughters. Mr. Roen quietly passed away on November 29. He leaves his wife and their two daughters, Mrs. Elmer Graham of Calgary, and Mrs. Martin Hval of

SMOOTH CHRISTIANITY

"It is well for us to remember, too, that according to the Word, in the end of time, much of professed Christianity will become apostate."

By FRED A. SOMMARS

Having recently returned from devastated Europe, one American observer made some sobering comments: "Where are the churches which give the impression of living with awareness that they have no more than a few years, perhaps only a few months, left in which to press on a doomed society their offer of salvation?" Instead of celebrating the fact that we have been in existence for so many years, this observer continues, we had better concentrate on the prospect of the few years we have left in which to do our God-given task of reaching lost souls with the Gospel, and above everything, to be "deadly earnest" about it all.

The fact is, there is something strangely lacking even in fundamental Christian circles today. The old Gospel is still proclaimed, but a new emphasis is creeping in. According to the new approach, the modern version of the "real thing"; it is "fun" to be a Christian. The program is "anti-legalistic" and "positive," it really has "appeal," especially to the young folks. Little or nothing is said for example of sacrificial living, of "counting the cost," or of "being dead to sin or self." Nothing much of glorying in the Cross "by which I am crucified to the world and the world to me."

Still, the terms of discipleship that Jesus laid down remain unchanged: "If any man will come after me, let him deny himself . . . for whosoever shall save his life shall lose it," etc. No, these truths are not denied, but rather, they are either given another interpretation, or are just side-tracked. In the words of another: "It has not cost much lately to be a Christian. We sit in comfortable churches singing, 'To the Old Rugged Cross I will ever be true, Its shame and reproach gladly bear.' But we have not realized what we were singing."

How little we understand language such as was penned by the "fire-brand" missionary, C. T. Studd — "I find there is far more talk and time given to food than there should be; and I find too often that the original foundation of supreme sacrifice gives place to self-pleasing. Ah, we do need to be intense . . . We must always be on the crest of the wave . . . then, though we be despised as He was

Wilcox, Sask. The funeral was conducted by Pastor Morstad from "The Little Chapel on the Corner" and the remains were laid to rest in Queen's Park cemetery, Calgary, on December 2.

I called on the Roen's Friday afternoon and had a private communion service for both of them. We never thought it would be his last afternoon. His mind was clear, he led us in prayer, and it seemed the sacrament meant a great deal to him. We talked of his passing, just as we might talk of going on a journey, without fear or hesitation, rather with anticipation. I mentioned to him that he might just drop off to sleep and leave this life without being aware of his leaving. And that's what happened just 10 hours after being with him.

To bring the Word and sacrament in this home was to the Pastor one of those sacred privileges that leaves one with an inward glow of having ministered to a saint who was about to pass from the militant to the triumphant church. I thank God for the blessing that came to me through fellowship with them.

I shall continue to call on Mrs. Roen, and think of her as one of the finest examples of an aged Christian wife.

Sincerely in Him,
Galen Morstad.

upon earth, and though we despise ourselves, as verily we should, yet we shall not be despised of Him, whom our soul loveth."

In days of old, when the church had not been diverted into mere movements in the "flesh," with an eye for impressive statistics, and "church membership" was far from being respectable and popular, the cross was a symbol of death. When a man shouldered a cross and started down the road, he was not going out to have "fun," but was about to be slain—once and for all time. Jesus used this awful experience to drive home the fundamental truth of discipleship: "If a man will come after me . . . let him take up his cross." Every Christian is to "reckon" himself dead to sin and self, realizing that Jesus not only carried his sins to the cross, but the sinner too! And it is gloriously true that "God salvages the individual by liquidating him, and then raising him again to the newness of life" (in Christ)!

It is well for us to remember, too, that according to the Word, in the end of time, much of professed Christianity will become apostate. Evangelism will receive attention all right, but the emphasis will merely be on the surface, on "programs and propaganda, and pep and personnel," but not on revival, which results in Christians leading holy and sacrificial lives and being "deadly earnest" in reaching lost souls.

So, the modern smooth program, with the old Gospel, is similar, and yet, fundamentally different. A writer in England puts it this way—"The New Cross does not slay the sinner, it redirects him . . . To the self-assertive it says, 'Come and assert yourself for Christ.' To the egotist it says, 'Come and do your boasting in the Lord.' To the thrill seeker it says, 'Come and enjoy the thrill of Christian fellowship.'" The first step of confessing sin and receiving Christ may be taken which is important), but the second, to forsake self, to hand self over to the death of the Cross, this is often lacking. In the light of these tendencies where are the grains of wheat among us that will "fall into the ground and die," and so bring forth much fruit to the glory of God the Father?

—The Missionary.

Short-sighted Alliance

"In Latin Europe there remain a Catholic heritage and tradition, but individual Catholicism, as such, is disappearing at an alarming rate. Nations like Spain continue to be Catholic because their forefathers were; but the individual spirit and sentiment of Catholicism exist no longer."

Cardinal James Gibbons of Baltimore drew this picture before he died in 1921. It is even more accurate today.

According to a world-wide religious survey published recently under the auspices of the American committee of the World Council of Churches, "the great majority of Spaniards will have nothing to do, except under compulsion, with the Roman Catholic church." There is an "imperative need for a strong, aggressive evangelical church," states the book. "Many are seeking spiritual help outside the Roman church."

But such a church would have to fight against terrific odds. The Catholic hierarchy has been given a complete franchise by the Franco regime. The sixth article of the constitution declares: "The profession and practice of the Catholic religion, which is the religion of the Spanish state, will enjoy official protection . . . No public ceremonies or manifestations will be permitted to any religion other than the Catholic religion."

The government denies freedom of conscience, freedom of the press, and freedom of assembly. Along with "Protestantism, Socialism, Modernism

and Masonry," these are condemned in the school catechism as the product of "liberalism."

This hand-in-glove co-operation between the military and the hierarchy, however, is doomed to failure reports Allen Raymond in the New York Herald Tribune.

"In the first place," he writes, "I am informed by foreign Catholics in Spain that tyranny, backed by the clergy, . . . has brought about a notable increase in anti-clericalism. In the second, I am informed that by its alliance with the great landlords and capitalists who give the people 'a very hard time,' the church has become the very symbol of everything the masses are learning to hate, so that the first thing which a Spanish mob is likely to do when it gets out of hand is to burn a Church."—The Lutheran.

A PRAYER

(Suggested by a picture of uplifted folded hands).

In supplication we lift our hands,
To thee, O Giver of life,
We have forsaken thy just commands,
And desolated the earth's fair lands
With our wasteful carnage and strife.

We have succumbed to the selfish
pride
Which dwells in an unclean heart;
We lived at ease while children cried,
We feasted and slept while the hungry died,
And stood from their grief apart.

We sought not the way of Christ, the
Lord,
Who healed with his gentle touch,
The blind, the halt, the outcast horde,
Who fed the hungry and life restored,
To captives of death's cold clutch . . .

God grant us the love above all
creeds,
And hands which long to bless,
Hearts that answer to human needs,
The faith which moves to kindly
deeds,
And to ease the world's distress.

—O. A. Broughton.

The Lord expects every church to know and to remember that He is the owner of all gold and property and money and that He will provide us with more than we need, if and when we have faith enough to expect it and to wait for it, and to use it thankfully and humbly.—A. M. K.

New Year's Soliloquy

(Continued from Page One)

who entered on life with him, but who, having trod the paths of virtue and of labor, were now honored and happy on this New Year's night.

The clock in the high church tower struck and the sound, falling on his ear, recalled his parents' early love for him, their erring son; the lessons they had taught him; the prayers they had offered up on his behalf. Overwhelmed with shame and grief, he dared no longer look toward that heaven where his father dwelt; his darkened eyes dropped tears, and with one despairing effort, he cried aloud: "Come back, my early days! Come back!"

And his youth did return; for all this was but a dream which visited his slumbers on New Year's night. He was still young; his faults alone were real. He thanked God fervently, that time was still his own; that he had not yet entered the deep, dark cavern but that he was free to tread the road leading to the peaceful land, where sunny harvests wave.

Ye who still linger on the threshold of life, doubting which path to choose, remember that, when years are passed, and your feet stumble on the dark mountain, you will cry bitterly, but cry in vain: "O youth, return! O give me back my early days!"

—Jean Paul Richter.

—Better Readings.

Jeg er den gode Hyrde.
Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. in January, 1948.

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10:11

Nyaarsdag—Hva Har Vi?

Johs. 1:16-18

Der er et spørsmål som de skiftende aar alltid stiller oss: Hva har vi? Tiden gaar, vi kan ikke et øyeblikk holde paa den, vi har den ikke. Snart er vaart tidsløp forbi. Hva har du da egentlig at du ikke som mange skal overfalles av dypt misstøt, og si til deg selv: Tomhet paa tomhet, tomhet er det alt sammen. Naar du ved aarsskiftet gaar inn i opjøret med ditt menneskeliv, hva har du da av det som blir staaende,—det som har evighetsverdi?

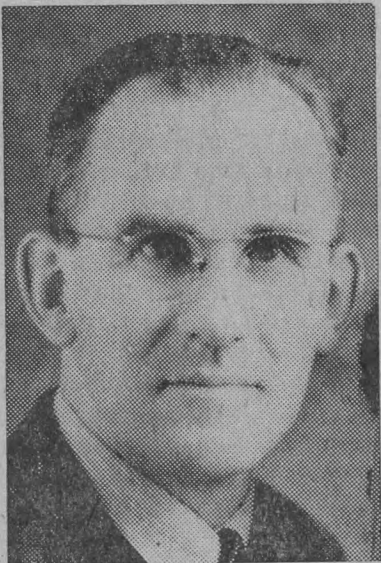
I Kristi kirke har vi et svar: Av hans fylde har vi alle faatt, og det naade over naade. Vi har det, men vi har det ikke av oss selv; vi har faatt det, og derfor har vi det. Jesus selv er fylden. Han har nok for alle, og er gavmild nok til aa gi alle, vi kan alle faa fra ham, om vi ikke alt har faatt det.

Hva har vi fra Kristus? Har du noensinne lagt nøye merke til hvor mye som henger sammen med Jesus Kristus i ditt menneskeliv? Om ikke netop i ditt trosliv, jeg vet jo ikke om du er en troende. Men en ting vet jeg: Det beste og høyeste hos deg, det som gir ditt liv verd, dine forestillinger om renhet, kjærlighet, troskap, ydmykhet, opofrelse,—er de ikke knyttet til hans navn? Finner du ikke ham naar du søker kilden? Du vil forstaa det best naar du tenker deg at Jesus Kristus drog alt sitt tilbake, slik at alt det som henger sammen med hans navn—hos deg selv og hos din neste, i hjemmene, i folkene, i den troende og den vantro ble helt og holdent borte? Hva ble det saa igjen? For en forferdelig tomhet det ville bli i menneskelivet og i verden! Da ville vaart hjerte forgaa. For det skal du vite naa ved aarskiftet—hvem du enn ar—at det beste du har det har du fra Jesus Kristus. Av hans fylde har du faatt, selv om du forneker det.

Men apostelen taler i den kristne menighets navn naar han sier dette. Vi har alle faatt av ham. Alle vi som har kjent syndens fryktelige makt i vaart hjerte, og ikke har kunnet unvære Jesu fylde til frølse, en Frelser som er født for oss, død og opstand- en for oss. Alle vi som i denne dødens verden har spurt etter et liv som varer, og har funnet det i Jesus—ret evige liv. Vi har faat det av ham. **Og det naade over naade.**

Hva er det for en naade? Det er en naade som de alle begynner med: Syndsforlatelsens naade. Aa salige naade, hvordan kan du leve uten den? Aa salige naade, med Guds fred i Jesu navn midt i hjertets og verdens uro. Salig fordi den fører deg fram til ny naade. Ti den meget forlates, elsker meget, sier Herren. Den nye naade er kjærlighet og du begynner aa elske ham igjen, som elsket oss først, og at du faar lyst til aa gjøre hans vilje. Og dertil kommer en ny naade av hans fylde, rik og dyp for den som fatter den, korsets naade til aa lære deg taalmodighet, selvfornektelse, hengivelse i Guds vilje, for at du bedre skal kjenne den kjærlighet som trøster...

Og dersom alt dette er noe stykkevis og ufuldkomment, og det nye aar finner deg iferd med aa forkaste deg selv, aa opgi alt som haapløst og saa la hendene synke, la meg da si deg at der er ennaa en naade av Jesu fylde. Haapets naade. Den forteller deg at du slett ikke maa gi op, om du enn har forbrukt ditt liv, spilt din tid og misshandlet dine gaverhaapets naade ber deg se op til Jesus med nytt mot og friskt haap, for han kan hjelpe deg med livet ditt, han kan gjøre all ting nye, ogsaa deg. Og vil



PASTOR H. ARNHOLT STRAND

Pastor H. Arnholt Strand kommer igjen dette aar til Hyrdens lese-krets med prekener over tekststrekene og med de interessante og lærerike stykker under titlen I Brennpunktet. Vi takker ham for hans villighet i denne tjeneste og ønsker ham Guds rike velsignelse.

Jo mindre man søger sit eget, desto mere finder man i Gud alt, hvad man har villet miste.—Fenelon.

* * *

Du vil i Bønnene finde Prøvestenen paa, om det jordiske bestaar for det guddommelige.—Ruckert.

* * *

Folkeslagene for Kristus havde intet Ord, der betegnede Ydmyghed.—B. J. Fog.

du saa la ham som begynte en god gjerning i deg—ved daapen, eller siden ved omvendelse, dersom du falt ut av din daapspakt,—vil du la ham faa lov til aa fullende sin gjerning i deg,—da viser haapets naade deg at du skal se framover til Jesu Kristi dag. Og du har da en bedre verden enn denne aa vente hvor du skal opnaa alt det som du i Jesu tro og haap vilde.

“Vi alle,”—det er flere enn oss som lever i 1948. “Vi alle,”—vi hører med til det ubrudte samfund i den evige verden. “Vi alle,”—det er ogsaa dem som er kommet hjem til Gud og idag ser hva de trodde her. Hvor maa dette ordet hos dem faa den rette tone! Hvor herlig synger de ikke dette ordet som vi bare stammer paa henede: Av hans fylde har vi alle faatt, og det naade over naade.

Med naaden i Kristus kom ogsaa sannheten. Loven kunne ikke klare det, dette med aa frelse oss mennesker fra synd. Naaden og sannheten alene maktet det, for de kom ved Jesus Kristus. Og hvem var han? Guds enbarne Sønn. Han var i Fedrens skjød, men han kom til verden for aa forklare Faderen, vise oss veien, fortelle oss sannheten, og gi oss livet. Alt av naade. Og selv er han “veien, sannheten og livet.”

Hva har du saa, mens aarene gaar, og tidens flytende strøm river alt seg? Vi har naade over naade av Jesu fylde. Vi har Jesus Kristus, og han er igaar og idag den samme, ja, til evig tid.

Kjære venn, kan ha mange ting naa ved begynnelsen av nyaaret, du fikk kanskje en hel del vakre og verdifulle julegaver, men har du ikke faatt noe av Jesu naades fylde, eier du ikke syndsforlatelsens naade, kjærlighetsens naade, korsets naade og haapets naade, da er du i sannhet aa beklage, for da har du ingen ting aa bygge paa i 1948, selv om du har noksaa mange ting. For uten Jesus og hans naade har du intet. Hva har du?

—H. Arnholt Strand.

Litt sjelsorg

Spørsmål: Hvad kan det være der holder saa mange av vaart snille kirkefolk fra aa overgi sig helt til Gud og bli frelst fra sine synder?

* * *

Svar: Det gleder os ofte naar vi ser at vaart kirkefolk har interesse i Guds rikes arbeide, og at de kommer til kirke og sender sine barn til søndagsskole og i det hele tatt vil opdra dem i den kristne tro, og at de er med aa fremme Guds rikes arbeide baade hjemme og ute blandt hedningene. Det ville være forferdelig trist hvis hovedmengden av vaart kirkefolk satt hjemme paa søndagene, naar der var gudstjeneste, og at de ikke forsøke aa faa sine barn undervist i Guds ord og i det hele tatt ikke ville ha stort aa gjøre med Guds rikes arbeide.

Men saa kommer spørsmålet: Hvad kan det være der holder saa mange fra aa overgi sig helt til Gud og bli frelst fra sine synder?

Det første jeg vil nevne, som holder en tilbake, er den onde natur. Vi er av naturen vredens børn og fattes Guds ære. Det er ikke saa liketil aa erkjenne at man er vredens barn, og det vil si det samme som at være et djevelens barn. Det faller lettest aa holde denne triste tanke borte fra sig. Derest kommer den store hindring at dersom man skal gi sig over til Gud, da maa man ha et stort oppgjør med ham. Det blir syndserkjennelse og syndsbejkenelse. Dette er ogsaa svært ubehagelig, og saa blir denne viktige sak utsatt inntil videre.

Dernest er det ogsaa en stor vanskelighet at det kjennes som en stor skam aa vende sig bort fra verden og synden og bejkenne at man nu har valgt aa leve for Gud og tjene ham. Man føler at man har faatt hele verden imot sig. Det blir ikke saa lett aa omgaaes mennesker og gjøre forretning med dem. Det er meget lettere aa være lik verden og i alle maater stelle sig som verden.

Der er jo saa mange ting der hindrer at det er i grunnen ikke saa underligt at der er saa mange som ikke tar det avgjørende skritt. Det har alltid kostet meget og vil komme till aa koste meget aa være helt paa Herrens side. Det koster ikke stort aa være halvt paa Herrens side; ti da kan man gaa baade med verden og med Guds folk.

Det er mulig at der kan ogsaa være en annen grunn, nemlig at forkyndelsen kan være meget svak paa dette punkt. Det kan være særskilt helliggjørelse der prekes, og det er jo godt for den troende, men den uomvendte trenger aa faa høre et vekkende ord. Det faller saa lett aa slaa sig til ro med at man er med i alt kirkelig arbeide og at dette er alt der kreves for aa være en kristen. Der hvor det vekkende ord lyder kraftig er det ikke saa lett aa slaa sig til ro før man har gjort alvor av denne sak og vendt sig helt til Gud, bekjent sin synd og raapt til Gud om naade og forbarmelse, og har tatt imot naaden.

Vi kan ikke vente vekkelse og omvendelse iblandt vaart folk uten at vi beder og arbeider for dette, men skal vi gjøre det, da maa vi ha tro paa at vi trenger vekkelse i vaare menigheter og iblandt vaart folk.

Der maa bli virkelig nød iblandt Guds folk etter aa se sjele vunnet for Guds rike. Vi kunne spørre: Er der virkelig slik nød, og hvis der er slik nød, da vil der bli baade bønn og arbeide i den retning.

Vi vil ogsaa gjerne faa tilføie, at vi trenger hjelp i dette arbeide. Vi har en rekke av dyktige evangelister, som

I Brennpunktet

Tidens Stemme

Den vel kjente franske forfatter, Jules Romains, skrev ved inngangen til 1947 en aviskrinikk, hvor han i en katastrofetid som vaar prøver aa hjelpe sine medmennesker til aa finne et overbevisende svar paa spørsmålet: hvorfor skal vi leve? Men han er ute av stand til aa nevne noen gyldig grunn som kan gi tilværelsen mening. Han er nok klar over at det finnes et svar. Men dette svar har ikke lenger noen alminnelig gyldighet. Og det beklager han i disse ord: “Det er jo riktig nok den gamle trøst at etter som jordlivet er saa haapløst er eventyr, maa et menneske søke maalet for tilværelsen utenfor denne verden. Og det er dette hinsidige en skal forberede seg til. Aldri har jeg mer enn i dette øyeblikk mistet de mennesker, som denne tilflukt har bevart sin verdi for. Og kanskje bør en beklage at de tidene er forbi da den var en balsam for nesten alle sjeler.”

I en innledning over denne uttalelsen skriver redaktøren: “Det er Europas stemme vi hører i disse tanker om framtiden.” En kan visst trygt si at det er ikke bare Europas stemme dette, det er tidens stemme, for det er ikke bare Europa som har vent Gud ryggen og forgjeves leter etter et grunnlag for sin eksistens. Ogsaa hos oss er menneskesinnet i nød og vanskeligheter naar vi naa er inne i et nytt aar. Mennskene vet ikke egentlig hvorfor de lever. De er ikke lykkelige. Midt i all travelheten følger de fleste seg angstfylte og ensomme. Vaar forkynnelse gaar svert mange forbi. De skjønner ikke talen om lov og evangelium, synd og naade. De lever helst paa overflaten av tilværelsen. De liker ikke alvaaret om døden og dommen for den som ikke er gaatt over fra døden til livet ved aa ha tatt imot Jesus Kristus som Frelser og Herre. Mange følger nok Jules Romains eksempel: De finner fram noen slitte private grunner til aa leve. Og krampaktig prøver de aa gjøre dem gyldige for baade Gud og mennesker. For en kort tid gaar det paa et vis. Men snart sitter de fast i tomheten og haapløsheten.

Har vi som kristne noe svar paa dette angsfylte spørsmålet? Lytter vi til tidens stemme? Og hvordan kan vi faa den til aa høre paa vaart svar: “For mig livet Kristus og døden en vinning” (Fil. 1:21). “Søk mig, saa skal I leve” (Amos 5:4). “For i ham er det vi lever og rører oss og er til...” (Ap. gjgr. 17:28).

Gudstjeneste og store møter blir trolig ikke den viktigste maate aa faa tidens stemme til aa søke Kristi svar. Dette maa komme gjennom oss. **Smaagrupper og sjelsorg** er framtidens arbeidsform for aa faa tidens stemme til aa tie og lytte til vaart kristne svar, det eneste som kan legge trygg grunn under livet fordi det leder til Guds naade i Jesus Kristus, “igaar og idag den samme, ja til evig tid.”

—H. A. S.

Den Rette Begynnelsen

Det fortelles en historie fra gamle dager i Sverige at en “leserprest” ved navn Sjögren ved et tilfelle fulgte med tjenerpersonalet sitt paa dans. Det gikk slik for sig.

er i stadig virksomhet. Der viser sig frukter etter dem, og det er et spørsmål om det ikke er igjennem denne virksomhet at vekkelsen vil komme til vaare menigheter.

S. H. Njaa.

BOOK REVIEWS

Daniel Speaks to the Church

Written by Walther Luuthi and translated by John M. Jenson. Published by Augsburg Publishing House.

Here is a book that should be in every library. It is amazing to find the sermon themes presented here as having their bases in the book of Daniel. It is an approach that is different to the message of this major prophet.

Walther Luuthi is a pastor in Basel, Switzerland, and is well known in European countries for his writings on prophetic books of the Bible. The translation is from the Danish. The Danish work from which J. M. Jenson translated this book is again a translation by Thomas Mollerup.

One agrees, after having read this book, with this statement found in the author's preface where he states in his unique presentation of the book of Daniel, that Daniel "is not an extinct crater. It is a volcano of activity. It may therefore well be that he who thinks that he has discovered hardened lava with which he may enjoy himself, may wake up to the fact that he is playing with fire."

How do you like passages like this:

"God be praised not only in religion classes but also in other subjects it is possible to lay aside the menu of Nebuchadnezzar and give vegetables from the table of God."

There are 12 chapters, each dealing with some phase of the life of the church. It is a clarion call to the church of today! Describing the world situation in the imagery of the beasts of Daniel he makes this awesome remark:

"The world is a mad ocean, and giants like monsters seem to lift their fantastic manes up out of the ocean."

Read this stirring presentation of the message of this seer of old.

Unto a Living Hope

Published by Augsburg Publishing House and written by pastors and leaders of the Evangelical Lutheran Church.

This is a valuable book. It is a series of sermons on the texts for the Sundays after Easter. In many places it is not possible to have services each Sunday in our large parishes. To such this book of sermons is a great blessing. To those, too, who have the privilege of attending regularly, this book makes fine devotional reading.

Others who have to prepare sermons or topics will find here an abundance of stimulating source material. The sermons are written by theological professors, district presidents, college teachers, a director of Foreign Missions, a Bible Institute dean, and pastors serving congregations. From Canada District Dr. J. R. Lavik, and Pastor Mars A. Dale are contributors. The sermons abound with deep, edifying thoughts, scriptural and devotional, and may be read with great profit. Buy this book.

CURIOSITIES OF THE BIBLE

Job 38. 7 tells us that there was joy in heaven at the creation of the world. The phrase "all is vanity," appears not less than 25 times in the Book of Ecclesiastes.

Sewing is the most ancient art (Gen. 3, 7).

In second Kings 2. 17 we read that 50 men set out in all directions to seek a corpse.

Psalms 18 is the most appropriate Scripture to be read during a thunder shower.

The Word of God is called milk, a well of water, a mirror, and a sword.

It is a priceless treasure which neither the world nor time can take away.

The Bible is the most widely circulated book in all the world.

Let us study it, not only to increase our knowledge of Bible facts, but to receive food for our souls. Jesus said, Search the Scriptures." — Christian Monitor.

WOMEN'S MISSIONARY FEDERATION

MRS. GILBERT HOYME, Editor, Camrose, Alberta



MRS. GILBERT HOYME
Camrose, Alberta

REMINDER FLASHES

Has your Ladies' Aid sent in its contribution to the new Seminary building for the purchase of kitchen equipment? At the convention in July the Canada W.M.F. took upon itself the responsibility for this appeal. Several Aids have already sent in generous contributions, but let this be a reminder to those who may have forgotten. Kindly send your money gift directly to Luther Seminary, Saskatoon.

Have you received your Bible reading pamphlet prepared by Mrs. Mars Dale for the women of the Canada District? If not, you may contact your pastor or Ladies' Aid president, who will have copies on hand. The Eastern District W.M.F. paid for the printing of these pamphlets. We accept them as a worthy gift from our sisters across the border. May we experience a lasting joy binding us closer together in Christian kinship as we read and meditate the same portion of Scripture day after day.

LET US RESOLVE

A blessed New Year to all our members! May we in this New Year press on to greater goals and our vision be made broader. Ours is a great privilege and we should not misuse our opportunities, but strive earnestly at all times to do what we can for the furtherance of His Kingdom, here at home and abroad.

If we are not truly Christian, we will have no love for God or our fellowmen; probably our love will go no farther than our own ego. But if we are truly Christian there will be love, and it will manifest itself in our lives.

As we live the New Life in Christ we must grow, and there is only one way to grow spiritually—feed on His Word daily. I would like to refer you to a portion of God's Word where it is made clear and plain how we ought to grow. II Peter 1:5-10: "Yes, and for this very cause adding on your part all diligence, in your faith, supply virtue, and in your virtue knowledge, and in your knowledge self control; and in your self control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his own sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things ye shall never stumble."

May we resolve in 1948 to seek God

diligently. We must know God, His Will, and His Way, if we are to live a life pleasing in His sight. In humbleness of mind and love may we aim for higher goals—not in self gratification, but in service to our fellowmen.

—Mrs. Horace L. Johnson,
Torquay, Sask.

NEWS ITEMS

The November meeting of the Hanley Ladies' Aid was held at the home of Mrs. Nystuen in honor of her 80th birthday. A gift of flowers was presented by the president, Mrs. V. Hunter. Mrs. Nystuen is a charter member of the Aid and has already been given a Life Membership.

The 50th wedding anniversary of Mr. and Mrs. Nystuen was observed June 30th. All the members of the family were home for the occasion, while two hundred and fifty other relatives and friends also called to congratulate the esteemed couple and sign the wedding register.

The executive members of the Prince Albert circuit W.M.F. held a workers' conference in the Prince Albert Lutheran Church. The purpose of the meeting was to help the new executive to become better acquainted with their work.

It was decided to have at least one broadcast a year over CKBI and each Ladies' Aid in the circuit is asked to send a contribution to help along in this ministry. Each Aid is also asked to send in news items of interest to Mrs. G. J. O. Hoyme, Camrose, to be published in the Shepherd.

A motion was passed that we give \$25 towards the furnishing of the new Seminary kitchen.

Mrs. Dahle explained the Life Membership and In Memoriam department, and told what the money received through those channels was used for.

It was an inspiring conference and we pray that God will lead in our W.M.F. that all may be done to His honor and glory.

Mrs. Oscar Christopherson,
Secretary, Weldon, Sask.

The W.M.F. of the Moose Jaw circuit held its annual business session and program at St. John's Church, Beaubien, with Mrs. A. G. Vinge, president, presiding.

Points to observe in our W.M.F. work and in our meetings were given by Mrs. A. G. Vinge, as they were presented at the convention in Saskatoon. Letters have already been sent to the various Aids requesting them to support the Seminary kitchen appeal. The Ladies' Aid presidents were asked to send in all the names of the members in order that each might receive a copy of Bible reading pamphlet, prepared by Mrs. Mars Dale.

A project entitled "Adopting Missions" was explained by Mrs. Precht. Its aim is to get in closer touch with our missionaries. There are at present one hundred and eighty in the field. Each interested member would choose a prayer partner from the list of missionaries, write often, remember birthdays and send little parcels occasionally.

It was mentioned that the missionaries were glad to get pictures from Christmas cards to use in their Sunday School departments. Each Ladies' Aid president was asked to present this project to her Aid and thus foster interest and knowledge in missions. After a discussion it was decided to try this project and the circuit secretary was put in charge.

Mrs. Ole Torkelson, Beaubien, was elected vice-president to replace Mrs. Groetum who left the circuit.

An inspiring address was given by

Mrs. A. G. Vinge reviewing the address given by Miss Sanne during the summer. A beautifully painted diagram was used to illustrate her topic. The W.M.F. was pictured as a prism, the three sides representing our head, hands, and heart. When the "Gospel Light" hit the prism it reflected all the beautiful colors which represent the five avenues of service in our W.M.F. When Christ shines through our lives we will want to serve Him with our whole being—our head, heart and hands.

Mrs. Horace Johnson and Mrs. Pohle gave brief reports on Cradle Roll and Life Membership.

At the evening program the topics presented were, "Broken Churches," "Broken Homes," "Mending the Breaks." The offering, amounting to \$50, was given to S.L.B.I., and the guest speaker, Pastor Nestingen, of Glenora, N. Dak.

Mrs. Alvin Vinge,
Circuit Secretary.

* * *

We ask of a convention that it strengthens our hand in the Lord. We look forward to getting alongside one another to touch the hem of His garment. We must be challenged, freshened, and commissioned again and again.

The fall convention of the Peace River circuit W.M.F. did not fail us. The tenseness of a delayed threshing was in the air forboding a not too abundant harvest. Few were able to attend, but to those few was given all the Sexsmith hospitality which could have spread to many.

It was good to be brought to a drastic checkup on the ever lurking evil of intemperance by Victoria Ronning. Have we been caught sleeping on guard? It meant much to be energized to our Mission Advance responsibility by Mars A. Dale. And last, but not least, you may say what you please about reading convention reports, still there is nothing like catching the spirit of one who has been there in person. That we caught from Mrs. O. Lundberg's telling of the District convention.

By common consent the money in the treasury was to be used for some worthy cause. The Mission Advance loomed largely on our horizon as Pastor Dale presented its cause to Prayer, Person and Purse. But the little fund had been gathered from those looking forward to a bible school in our midst. It was the confidence of Mrs. R. Johnson that this need had been taken care of by the splendid response of our young people to C.L. B.I. She stirred up a warm feeling for her suggestion that we contribute to the piano fund of this school. The matter of decision was referred back to each Ladies' Aid in the circuit.

The convention closed with us having received more than we had asked.

—Almah T. Ronning.

CANADA DISTRICT

This is the complete report from Dr. Aasgaard's office in regard to the money spent in Canada District.

1917-1946 Disbursements to District District President's

Office	\$ 54,167.00
Home Missions—	
Congregations	651,445.53
City Missions	10,924.00
Charities: O.P.H. and	
Home Finding	44,340.91
Seamen's Missions	17,894.55
Camrose and Outlook Colleges, Joh. Bjarnson	
Academy (4 years)	105,115.00
Canada Seminary	48,416.36
British Bible Society	2,300.00
	\$934,603.35

(Source of information: Annual Reports).